

interest, and we may learn from the marvellous successes of the French revolutionary republic that, when this is forthcoming, no feat of arms is impossibly difficult.

Loyalty to a general or a king may take the place of patriotism—indeed, has often been its predecessor in time. We intuitively reverence the leaders of the herd. The institution of monarchy probably originated in conditions of war, in which a nation is greatly advantaged if its forces are directed by a single authority. For this reason the Jews desired a king : and within recent years a curious illustration has come from the experiences of some hill tribes across the Assam frontier. They sought British assistance against a small immigrant tribe which they were unable to withstand because, amidst democratic communities, it was governed by a raia. But feelings of loyalty must be supported by ideas of kindly attributes, which in these intelligent days will not long irradiate a monarch who does not possess these qualities.

We need not insist upon the unifying effect of religious beliefs. Their influence has been immense in consolidating peoples—and in disintegrating them—in raising the moral tone of a nation—and in hurling it blood thirstily against other nations. Amidst the distractions of modern philosophy, politics and pleasures, religion is losing its compelling authority. But that it is still a living

force may
not be doubted if we regard the
present state of
Ireland. and of French Canada. the
recent war in
the Balkans. the bitter animosities
which occa-
sionally antagonize Mohammedans
and Hindus.

A feature of present day conditions is
the remarkable development of the spirit of
nationality. From
Ireland and Wales to China sections of
the populations of empires and kingdoms are
asserting claims